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recognizable by a change of costume. The sense of modesty is a necessary consequence of the social evolution of human beings, and costume is the outward sign of this feeling, being the sign accompanying sexual monopoly, or, as we call it, the married state.

To readers who have a desire to acquaint themselves with costumes that seem to us most absurd and even unthinkable, Schurtz's book will be a mine of information ; but its main value lies in the philosophic method that has inspired it.

A. S. Gatschet.

GREEK FOLK-LORE CONCERNING THE MOON. — One of the most fascinating portions of folk-lore study is the consideration of the beliefs and superstitions concerning the earth's satellite, and of the numerous deities presiding over its daily and monthly course. Some of the most *antique* ideas of popular speculation that exist among men are still surviving in this field, and we all know, for instance, how difficult it is to eradicate the inveterate but false conception of the country people that the lunar changes have an influence upon the weather. By some, the fanciful rules contained in old calendars about planting, tilling, or grafting at the new or full moon are still believed in as gospel truth. In W. H. Roscher's series on mythologic subjects of ancient Greece, the fourth volume deals with Greek moon-lore exclusively, its contents being based on profound and repeated perusals of the ancient authorities.¹ In all mythologies there is a natural and obvious relation between sun and moon, and thus the story of the love or disdain of the one to the other is repeated in Greece, also, in manifold shapes and myths. The deities and heroes representing the two celestial bodies are numerous, but they always represent the same God with attributes which may differ to some extent. Thus Selene is called also Mēne, Phœbe, Maira, and Ægle. Roscher gives his reasons why the older deities Artemis and Hecate have to be considered as lunar goddesses as well, and that Hera and Aphrodite appear at times in the same quality, though their real office differs from that of Selene. The Greeks regarded the moon as female only, but among Italic nations he appears sometimes as a male (*Deus Lunus*). The heroines with whom moon-myths are embodied are Europa, Pasiphaë, Antiope, Telephassa, Procris, Kallisto, Atalante, Iphigenia, Kirke, Medea, and what not. The relations existing between sun and moon have been immortalized in the stories of Pan and Selene, Endymion and Selene, Apollon and Artemis, Minos and Pasiphaë, Zeus and Selene. During lunar eclipses, the Greek people was accustomed to shout with noise and to strike metal vases, a performance which forcibly reminds us of the practice of our Indians to shoot guns and whip their dogs in order to scare off by the noise the monster which is eating up the moon. The conception of these goddesses as huntresses was founded on more than one fact, as the author ingeniously points out ; the moon is constantly *in motion* when passing through the immense area of the starry heavens after the game forming

¹ Wilh. Heinr. Roscher: *Ueber Selene und Verwandtes*. Mit einem Anhang von N. G. Politis über die bei den Neugriechen vorhandenen Vorstellungen vom Monde. Illustr. Leipzig, Teubner, 1890. Octavo, pp. 202.

part of the Zodiac. The ancients were in the habit of hunting at night, especially by moonlight; the moon is often seen tarrying near mountain peaks; its rays were compared to the arrows or lancets of the hunter; the celestial dog Sirius was considered as the hunter-dog of Orion or Artemis. The moon, as the most powerful demon of night, had a paramount influence on magic, and hence was regarded as the protector of sorcerers of both sexes, the remedial or sorcerer's herbs being gathered during certain moonlit nights. The moon was supposed to be a protector of health not only, but also a producer of various distempers, as epilepsy, mania, headache, eyesores, etc., which it was also in its power to cure. When the moon increases, the growth of plants and animals is thereby favored and promoted; sowing and planting has therefore to be brought to an end before the moon is full, and wool, hair, and warts have to be cut before the new moon. Dewfall is also produced by the moon.

A. S. Gatschet.

RECORD OF AMERICAN FOLK-LORE.

NATIVE RACES.

NORTH PACIFIC COAST.—Mr. Adrian Jacobsen has contributed to the "Ausland" (1890, Nos. 14, 15, 18, 22, 50) a series of traditions collected on various points on the North Pacific coast. The first two papers treat of the secret societies of the Indians, of their privileges, and of the traditions referring to their origin. Among the later papers, those referring to the Bella Coola claim the greatest interest, as the author is best acquainted with this group of people. Among others, we find in the collection a version of the magic flight, the ascent to heaven by means of a chain of arrows, the tradition of the origin of the secret societies of the Nootka (in No. 22). Most of the traditions contained in the last number, and ascribed to Rivers Inlet, belong properly to Bella Coola. The Gani-Killoko (Kanigyilak) tradition, No. 11., which is ascribed to Bella-Bella, belongs properly to the north point of Vancouver Island.

Mr. James Deans continues to give, in his communications to the "American Antiquarian" and to the "Journal of American Folk-Lore," notes of his interesting collection of tales, traditions, and customs of the Haida and their neighbors. The January and March numbers of the "American Antiquarian" contain two stories of shamanistic rites and traditions. The story of the shaman "Belus," as rendered by Mr. Deans, is certainly not free from European influence, although it seems that the moral element appearing in this tale does not point *a priori* to a foreign source. This element is by no means absent in undoubtedly uncontaminated aboriginal lore. In the same journal, Dr. E. Guernsey gives some very brief abstracts of well-known Tlingit tales.

The United States National Museum has published a profusely illustrated work by Ensign Albert P. Niblack, U. S. Navy, on the Coast Indians of Southern Alaska and Northern British Columbia, which is mainly devoted